sponsible, and were therefore their fate and not their fault; and if the Jews, on the other hand, had recognized that their peculiar position among the Germans was bound to lead to conflicts which had their origin in the nature of man, and could not be removed by argument and reason. Had both sides realized that the present position was due not to bad will but to circumstances, which had arisen independently of the will of either side, it would have been unnecessary to attempt the solution of the Jewish problem in an orgy of unbridled hatred, which does no honour to the Germans and drives the Jews of every age into a hell of social degradation.

It is clear that the Jewish problem in Germany is unique in its kind, and cannot be solved by adopting the East European principle of Jewish national autonomy, or by a complete absorption of the German Jews by the German people, or by emigration to Palestine. Various intermediary and partial solutions will be required to reach a *modus vivendi.* But the position created by the Nazi attitude and legislation is untenable for either side. The violation of the principle of equal rights for citizens is certain to raise difficulties for Germany herself. Nor is the hostility of sixteen million Jews, which Germany has incurred, a negligible factor, either politically or economically.

The future of anti-Semitism in Germany and

elsewhere
largely depends on the further development of political and
economic conditions. If the present crisis is successfully
overcome, general discontent—and with it anti-Semitism—
will decrease. The same could be expected if the present
international tension, with its distrusts, armaments, and
tariff barriers, was replaced by a period of international
rapprochement and economic peace. But so long as nations
refuse to acknowledge the equality of all ethnic groups, the
Jews (and all other national minorities which are unable to
defend themselves) will have to resign themselves to playing
the part of scapegoats for the hatreds of the "majority-